**The Law of Christ**

***Galatians 6:1*** *Brethren, if a man be overtaken in a fault, ye which are spiritual,* ***[non-carnal]*** *restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

***2*** *Bear* ***[remove, carry]*** *ye one another's burdens, and so fulfil the law of Christ.*

How do we relate to people in a non-carnal way? Just how do we bear one another’s burdens in such a way that it fulfills the law of Christ?

**John 15:12** My commandment is to love one another as I have loved you.

How does Jesus love us and how does he deal with those overtaken in faults?

**John 4:9** The Samaritan Woman asked Jesus, “Why do you ask me for water? I am a Samaritan and Jews don’t talk to Samaritans.” Jesus was not a respecter of persons. **James 2:1** Not only was the woman a Samaritan, she was an adulteress. **John 4:10-18** She was a woman “overtaken in a fault.” Jesus was interested in setting her free. He came to give her living water. He did not approach her with accusation. Jesus presented her with spiritual truths that set her free! **John 4:19-26** When the disciples returned they were amazed that Jesus would talk to such a woman. They never took the time to find out why Jesus took the time to talk with her. **John 4:27** What is really the purpose of true ministry? Is it not to set people free? **Luke 4:18**

**John 8:4-11** Woman caught in adultery

The scribes and Pharisees brought a woman to Jesus that was caught in the very act of adultery. According to the law, she should be stoned. They brought her to Jesus to test him according to the standards of the law. Jesus basically tells them that if they want to make the law of Moses the standard, everyone deserves to die. **John 8:7** Everyone is guilty and no one can point fingers at another without pointing fingers to himself. **Romans 3:23** When the woman saw that here were none left to accuse her, Jesus said, “Neither do I accuse you.” **John 8:15** You judge after the flesh, I judge no man.

**Luke 19:5-10** Zacchaeus

The scriptures say that Zacchaeus was chief among tax collectors and publicans. He was hated of all. Jesus invited himself to the house of Zacchaeus for dinner and was criticized for fellowshipping with sinners. It was not the purpose of Jesus to confront Zacchaeus with his sin. He never mentioned it. He fellowshipped with Zacchaeus and ministered God’s love and acceptance to him in such a manner that set Zacchaeus free. **John 12:44-50** Jesus came to reveal the will of the Father towards mankind.

**John 20:24-29** Thomas

When we think of Thomas we think of the weak one who just could not believe without seeing evidence. Thomas was no different that the other disciples. Jesus had already shown himself to the others. **John 20:19-20** Eight days later when Jesus again visited the disciples, the first thing on his agenda was to address Thomas’s unbelief. He did not criticize him for his lack of faith; he simply provided what it would take for Thomas to believe!

**Mark 9:23-24** The man who had the epileptic son encountered the same problem with unbelief. When he asked Jesus to heal his son, Jesus said, “If you believe and not doubt, all things are possible.” The man’s response was “I believe, help my unbelief.” Jesus did not criticize him for having a divided heart. **Hebrews 4:15-16** tells us that Jesus understands our weakness and he addresses it by telling us to boldly run to him when we find ourselves overtaken with the issues of the flesh because it is in Him that we will find our answers. **2 Peter 1:3** The man boldly proclaimed that he needed help and Jesus met him where he was by healing the son.

**Luke 9:51-56** The disciples wanted to command fire to come out of heaven and consume the Samaritans who would not receive them, but Jesus said that that attitude did not come from Him because He did not come to destroy the world, but to save it.

**Luke 9:49-50** John said that he saw someone cast out devils who was not following them and would not let him join them. Jesus said, “Forbid him not! He who is not against us is for us.”

**Luke 9:10-17** In the account of the feeding of the 5,000 disciples wanted to send away the hungry people but Jesus commanded them to feed them.

**Luke 22:50** When Jesus was accosted by the soldiers after Judas betrayed him, one of the disciples lashed out in retaliation and cut off the servant of the high priest’s ear. Jesus responded by restoring the affected ear.

Jesus tells us that evil is not overcome with evil, it is overcome with good. **Romans 12:17-21** Jesus says that we are not to retaliate. He says that vengeance belongs to him. Does Jesus retaliate and recompense a man with evil for the evil he has done?

According to Strong’s Concordance, the definition of vengeance can mean two opposite things. It can mean retribution which means an eye for an eye, or it can mean vindication which means to set one free of his offences by paying for them himself. Jesus exchanged His life for ours. He took our offenses upon himself and received the due punishment; death! In turn He exchanged his life for ours and provided us with His righteousness. He paid for our sins. Jesus does not “get even.” Jesus does not condemn, he saves.

**Luke 23:34** In the midst of the crucifixion proceedings,Jesus said, “Father forgive them, for they know not what they do.”

 **Luke 22:31-32** Peter denied Jesus 3 times. Jesus was aware of the weakness of Peter’s flesh. Jesus did not pass a judgment on Peter. Jesus prayed for Peter.

**John 3:1-5** Nicodemus was a Pharisee of high rank. He came to Jesus secretly by night with questions that he needed reconciled. What does it take to know that God is with you? Jesus provided the answers that Nicodemus was seeking. And said I didn’t come to condemn the world, I came to save it. **John 3:17**

As we have taken the time to ponder the different ways that Jesus responded to the people that he encountered, let’s go back to our beginning scripture and determine how we are to respond to similar situations.

***Galatians 6:1*** *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

***2*** *Bear ye one another's burdens, and so fulfil the law of Christ.*

What does it mean when it says that someone is “overtaken in a fault?” It means that the person finds themselves involved in a condemning circumstance that causes them to completely lose sight of who they are and any future that God may have had for them.

Look at the way the Mirror Bible presents this verse:

**Galatians 6:1**Brethren, if it seems that someone continues to anticipate their next failure **[**by carrying just too much load**]** from your position of faith restore such a person in a spirit of courtesy and grace, keeping your own attitude in check; a legalistic approach would want to suspiciously probe into problems. **2** The law of the Christ-life distinguishes your spirituality; taking the weight off someone’s shoulder is fulfilling the law of Christ. [The message of graceremoves all law-related burdens such as guilt, suspicion, inferiority, shame and a sin-consciousness.] **3** Anyone who imagines to be someone they are not lives a lie.

[The law system sponsors pretense; grace reveals your true identity in Christ.

 We have seen how the Pharisees or ministers of the law would address the situation. They would confront the person with the condemning evidence make them aware of how that will affect their lives. The problem is, the person already knows what they have done wrong. They don’t need to be reminded of their failures. The enemy does a good job of that. Being failure conscious does nothing to make the situation better. It only makes it worse. That person needs to be reminded of the love of God and who they are in Christ. **Hebrews 12:14-23** Ministers of the Spirit take the focus off of the weakness of the flesh and put it back on the power of God.

***2 Peter 1:9*** *But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.*

***12*** *Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*